DOCUMENT RESUME

ED 406 278 SO 027 052

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TITLE Holocaust Education Program Newsletter, 1994-1995.

INSTITUTION Florida State Univ., Tallahassee. Center for Professional Development & Public Service.

PUB DATE 95
NOTE 26p.
AVAILABLE FROM Holocaust Education Program, Florida State University, 115 Stone Bldg., MC 4065, Tallahassee, FL 32306-4065; phone: 904-644-7736.
PUB TYPE Collected Works - Serials (022) -- Guides - Non-Classroom Use (055)
JOURNAL CIT Holocaust Education Program Newsletter; v1 n1-3 Oct 1994-Apr 1995

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Anti Semitism; *European History; *Jews; Minority Groups; Racial Bias; Racial Discrimination; Secondary Education; Social Studies; *World History; *World War II
IDENTIFIERS *Holocaust

ABSTRACT

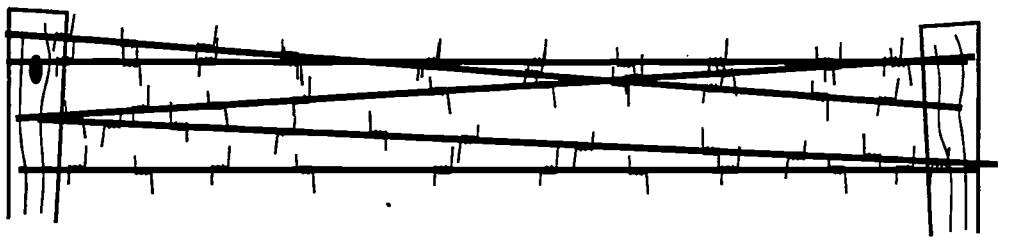
These three issues of the newsletter offer editorials, action plans for Holocaust programming, testimonies of experiences of survivors and liberators, project ideas, and teaching suggestions. The brief newsletters are intended to provide resource ideas and materials, as well as thought-provoking ideas, for implementation of Holocaust instruction into the classroom. (EH)

HOLOCAUST EDUCATION PROGRAM

Florida State University

Volume 1, Numbers 1-3
October 1994 - April 1995

HOLOCAUST EDUCATION PROGRAM
FLORIDA STATE UNIVERSITY



Volume One, Number One / October, 1994

THE HOLOCAUST: Planning for the Secondary School Classroom

By Walter J. Bell

Some things in history should simply not be forgotten. After all, that is one of the reasons why we study history in the first place. However, there are singular events in history that have particular relevance, especially for the lessons in morality that are offered. One such event that is of particular importance for the moral advancement of humankind is the morose occurrence that is now being given the title of the **Holocaust.**

The Holocaust is an integral part of that time in world history that is associated with World War II. Whereas the foundations for the systematic destruction of the Jewish people can be traced back much earlier in history than the time of World War II, it was, nonetheless, World War II that vividly brought this macabre event to the commanding position within our society it now holds. The study of *what* happened is very important to the student's understanding of history. But what is more important is the study of *how* the Holocaust happened. It is this study of the "how" that is intended to prevent a reoccurrence [a lesson that mankind seems bent on not learning]. It is also the study of the "how" that allows the Social Studies teacher to bring relevance to the secondary school student of today. After all, if relevance is not made to the "high-tech" world of today's students, then it is difficult at best to gain their attention for any length of time (to say nothing of trying to teach a moral lesson in the process).

My thesis, however, is that to teach the relevance of the "how" one should use the "what." If students can be involved in the process of recreating some of the events associated with the Holocaust, then they can more easily be swayed to the implications of the Holocaust for the present, as well as implications for future generations.

To bring all of this into perspective we should now turn to the actual planning of a lesson on the Holocaust and where it should be placed. I do not think that any teacher within the Social Studies will disagree with the statement that World War II should be an integral part of any World or United States History course. There are numerous ways to present World War II within the classroom, but generally speaking the events are usually presented in some kind of "time-line" sequence. As this is a commonly accepted way of teaching this time frame in history, it is the basis for this presentation as well. The lesson on the following pages presents one method of teaching the Holocaust within the context of World War II, while at the same time giving the necessary relevance for today.

Objectives:

(1) Using various background data on the Holocaust, students will develop and perform a play on the Holocaust;

(2) Students will discuss the play for relevance in the events of the present time.

Background:

During a teacher seminar on Holocaust studies in the secondary school classroom given at Florida State University in the summer of 1994 a number of plays, books, etc. were discussed. A listing of these materials appears in the lesson reference. Some of this material is appropriate for a teacher resource and some of it can be used to offer an idea to the students of what to develop for their class project on the Holocaust. The latter will appear in the lesson procedure below.

Applicability:

This lesson can be adapted for use with both World History and United States History classes. The grade level is grades six through twelve as the teacher has the option on the degree of difficulty. The lesson is also intended to allow for use of the various talents found within the classroom, at all comprehension levels.

Materials Required:

Materials for this lesson are limited only by the imagination of the students (plus the ever present cost factor).

Procedure:

- Tell the students they are to develop a play on the Holocaust. The play may be one designed strictly for "reader's theater" or it may be one designed for actual production [NOTE: If the play is "designed" for actual production, it will allow for more student involvement such as the creation of props, etc.].
- Inform the students that the play will be developed over the time allotted for the study of World War II and is intended to be the "culminating" activity. [NOTE: The amount of class time is teacher optional. It is recommended that one full class time be allotted for the Holocaust background and discussion of what is

— *Continued on Next Page* —

expected of the students. From that point to the final presentation ten minutes each day should be sufficient to gauge progress. The final presentation depends solely on the extent of the project itself.]

- Provide background on the Holocaust. This may be a "mini-lecture" or any other method the teacher feels is the most appropriate for the particular class. The use of some of the material in the lesson reference would be of particular use here. It is recommended that the play *Children of the Holocaust* be used as it is short, as well as making an excellent point. You may also want to have one student give a report on the book *Lisa's War* as a source of ideas (or any of the Carol Matas books).
- Determine the extent of the project (a play, etc.). Have a "brainstorming" session with the class. Next make student assignments (who writes, edits, makes props, etc.). Ensure someone is given the responsibility of keeping track of all the ideas, etc.
- Have the students begin to develop the plot. This may be accomplished in groups, pairs, or the class as a whole. Characters must be developed, in addition to what the play is to tell, and where the story is to be located. [This would be a good point to add a geographical element to the lesson.]
- The students should be as descriptive as possible in the development of the characters. The characters must be given some type of personality so they will "fit" into the story.
- A particular group of students should be given the responsibility of writing the story which should then be presented to the class for critique. Care should be placed in the selection of the group for writing the story as they must be willing to accept criticism and open to making changes based upon class input. A title for the story must be selected, perhaps the use of a voting procedure would be helpful here.
- After all of the above is completed (along with the additions you feel are necessary as the project unfolds) present the play to whatever audience the class (and teacher) feel is appropriate.

Conclusion

Conclude the exercise with a discussion of the Holocaust and existing situations within the world today, ensuring relevance to the lives of the students.

REFERENCES

The following listed references are not meant to be all inclusive. The list is short and intended as a starting point only. Teachers should add to the list as they deem necessary.

Books

Amdur, Richard. *Anne Frank.*

Wiesel, Elie. *Night.*

Matas, Carol. *Lisa's War.*

Matas, Carol. *Code Name Kris.*

Matas, Carol. *Daniel's Story.*

Hilberg, Raul. *Perpetrators, Victims, Bystanders: The Jewish Catastrophe 1933-1945.*

Borowski, Tadeusz. *This Way for the Gas, Ladies and Gentlemen.*

Plays

Mauro, Robert, *Children of the Holocaust.*

Anderson, Douglas, *The Beams Are Creaking.*

1994 FSU Summer Holocaust Institute for Secondary School Teachers

Teacher-Participant Statements

"Thank you to you and to all the professors involved for the hard work that went into the seminar, and rest assured that I considered that week the beginning, not the end, of my quest for information and meaning."
—Pamela P. Simpson

"The Summer Holocaust Institute at Florida State University was the most informative and motivating educational experience I have had since graduating from college in 1970. Needless to say, I returned home excited with the prospect of creating a project which would be worthy of the excellent program I had just attended and with a genuine desire to share my experiences with other educators in my county."
—Elaine M. Stewart

"I enjoyed participating in the Summer Holocaust Institute. I was very impressed with the quality of the presentations and quality of the FSU History Department. After taking the class I will forever be more aware of the existence of intolerance and its inherent dangers."
—Claudia Barden-Sullivan

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Volume One, Number One / October, 1994

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One Action Plan of Holocaust Programming

By Stephanie Sanders

In the 1994-95 school year, I will teach four sections of American History and one of World History Honors. Thus, my plan for using the knowledge and handouts obtained at the Holocaust Institute will, like Gaul, be divided into three parts:

Part 1:
School Resource Sharing

I will participate in a county-wide workshop with other teachers who attended the Institute, to share all that we learned. I will also create a duplicate file to be placed in my school library. This will provide reference for all teachers at my school.

Part 2:
World History Honors Course

I intend to begin in my early lessons incorporating the plight of the Jews throughout history. By the time we reach the period of the Holocaust, students will be well aware of the reasons for anti-semitism in Europe. We will discuss prejudice in our own culture and how it developed and compare our prejudice to the prejudice which resulted in the plight of the Jews. I will use many of the situational handouts as well as the short story "The School" to elicit responses from my students on overcoming cultural differences.

I will use the Holocaust poster set to open discussion on what happened to the Jews in the ghettoes and concentration camps. At this time students will be assigned Elie Wiesel's *Night* as an outside reading. I will then have students respond to how they feel they would have reacted to similar situations.

Finally, I will tie all of this together with current events by asking students if there are any similar situations in the world today. Students will then be required to write a short paper identifying the current problem and what they think we can learn from the events of the Holocaust to prevent it from happening again.

Part 3:
American History Course

American History students will approach the Holocaust from the position of American involvement or lack of involvement in the events of the Holocaust. What could the United States have done? Did we know about the atrocities being committed? Should we have intervened sooner? All of these questions will also be applied to the dilemmas the United States faces today.

GOING BEYOND THE HOLOCAUST: One Lesson Suggestion

By Wanda Yelvington

Students will study the effects of blind allegiance to a charismatic leader and cause by studying the Hitler Youth Organization and watching the video, "The Wave."

Hitler Youth Organization: All German boys and girls from the ages of six to eighteen were organized in various groups of the Hitler Youth. The boys in the age group from six to ten passed through a program that indoctrinated them in Nazi beliefs and stressed physical fitness and soldiering. At the age of ten, they took the following oath:

"In the presence of this blood banner, which represents our Fuhrer, I swear to devote all my energies and my strength to the saviour of our country, Adolph Hitler. I am willing to give up my life for him, so help me God."

All groups wore uniforms. At age fourteen, the boys entered the Hitler Youth "proper" which trained them specifically for the Labor Service or the armed services.

All German girls were trained much like the boys, including long marches with heavy backpacks on the weekends and the indoctrination of Nazi ideology. There was emphasis on their eventual role as healthy mothers of healthy Nordic German children. At age eighteen, they were sent to farms, the cities, or placed in the government to work for the Fatherland until motherhood. The voluntary admission to the Hitler Youth Organization was soon replaced with mandatory conscription by law of all children between the ages of six to eighteen. Those parents refusing to comply with this law were in danger of having their children taken from them and placed in government guardianship. The Hitler Youth Organization produced loyal, nationalistic youth indoctrinated in Nazi ideology to the point that they were ready to turn on their loved ones and give up their own lives for their Fuhrer and for the future of the Third Reich.(Jill Rothenburg, McIntosh Middle School, Sarasota.)

After viewing "The Wave," students will discuss the following questions:

1. What are the effects of propaganda on people?
2. What emotional words, themes, and symbols are inherent in propaganda?
3 What signals a person that he/she is being exposed to propaganda?
4. What can a person do to avoid falling prey to propaganda?

Students will then read the following quotations and will reflect together why people are often apathetic in the face of grave injustice.

A. "To sin by silence when they should protest makes cowards of men."
— *Abraham Lincoln*
B. "When you have a choice to make and you don't make it, that in itself is a choice."
— *William James*
C. "The world is too dangerous to live in, not because of the people who do evil, but because of the people who sit and let it happen."
— *Albert Einstein*
D. "The only thing necessary for evil to triumph is for good men to do nothing."
— *Edmund Burke*
E. The Reverend Martin Niemoeller, a pastor in the German Confessing Church, spent seven years in a concentration camp for his opposition to Nazi policies. He wrote the following words:

First they came for the communists and I did not speak out—
because I was not a communist.
Then they came for the socialists, and I did not speak out —
because I was not a socialist.
Then they came for the labor leaders, and I did not speak out —
because I was not a labor leader.
Then they came for the Jews, and I did not speak out —
because I was not a Jew.
Then they came for me —
and there was no one left to speak out for me.

HOLOCAUST ERA TRIAL SIMULATIONS: Albert Speer and Marshal Petain

Robert M. O'Donnell

The objectives in this simulation are to bring ethical and historical issues of the Holocaust within the broad World War II historical context. This particular simulation requires a certain academic maturity. Students will be required to:

1. engage in extensive historical research
2. work with historical documents
3. assess the validity of documents
4. analyze and interpret evidence
5. develop and interpret oral arguments
6. analyze and interpret ethical standards
7. utilize and practice trial procedures
8. work with fellow students in an extended cooperative effort
9. build upon their earlier law study experience in criminal courtroom procedures

ORGANIZATION

1. Students work cooperatively on the trial in class one period a week for approximately eight weeks.
2. American trial procedures will be followed for this experience.
3. Student groups will be given biographical entries on Marshal Petain and Albert Speer from Christopher Tunney's Biographical Dictionary of World War II (New York: St. Martin's Press, 1972). Other materials and documents are in the school media center and local public and university libraries.
4. Each class is divided into the Speer group and the Petain group. These groups are further divided into Defense and Prosecution. The issue before the simulated War Crimes Tribunal --for Petain and Speer cases -- is the guilt or innocence of each on war crimes charges. Were these persons patriots or criminals?
5. The court simulations will be enacted in class with presiding "judges" from local law firms and the judiciary in Pinellas County

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STUDENT PLAYWRIGHTS: Addressing the Holocaust's Meanings

By Joel M. Goldfarb

I was impressed by the one act plays that were read in class. One of my classes next year is a gifted world history class of mixed tenth and eleventh grade students. I am always looking for an assignment that requires gifted students to use their higher level skills and to combine a writing assignment with a social studies content. I propose the following lesson using the Holocaust materials. During the late summer, I conducted a mini-pilot of this idea with several summer school students.

SEQUENCE

- Students will perform one of the plays we received in the Holocaust workshop.
- Groups of three or four students will be given different sets of material on the Holocaust.
- The students will then practice writing dialogue based on that material.
- Another set of material will then be given to the whole class. They will then write a one act play based on that material. I would think the story of the S.S. St. Louis would make some good theater.

This would be a cooperative assignment in which the product would be graded following a classroom performance and feedback from students in the class.

DIALOGUE WRITING PRACTICE #1

Ashley Chandonia
Rickards High School / Tallahassee

Micah: Have you seen the new Spielberg movie?
Joey: No. The idea of dinosaurs chasing people just didn't appeal to me.
Micah: Not Jurassic Park! I meant Schindler's List.
Joey: Oh...no. I haven't seen it. I think I'll wait until the book comes out.
Micah: The movie was based on a book.
Joey: Really? Well...did you see the movie?
Micah: Sure I did. It was a great movie.
Joey: Well, do tell. What was it about?
Micah: It was about Oskar Schindler...you'll just have to go and see it for yourself.
Joey: I guess so...I have seen several PBS specials on that subject though.
Micah: I'll bet you saw the trilogy. I did too. I like to study up on that sort of stuff so I can know how the generation before me had to suffer.
Joey: All I know is that some of the subjects that those specials dealt with were sort of touchy. They included a shrine, the haunting of a Holocaust survivor, and a general bad attitude.
Micah: Yeah. I saw all those. They made me remember what it was like when I was young. There were a lot of things that discriminated against me and my family. We weren't allowed on public beaches and the signs on the beach said NO JEWS OR DOGS ALLOWED. That always made me feel terrible.
Joey: That is awful. I heard that my family was on the other side of it. My parents were people who actually like put the signs up. I saw the one part of the trilogy where they took a walk through the Holocaust Museum.
Micah: Well, I do remember when I was young my parents being taken away...I never saw them again. I've heard things about those Nazi death camps but I never dreamed they were tortured that badly.
Joey: Yes. It was bad, wasn't it? Gas showers...I can't believe that my ancestors actually took part in encouraging this type of behaviour. And to think I was always brought up thinking that prejudice was bad.
Micah: Well, you can't blame yourself for something your ancestors did. I think that Schindler's List will be out on video cassette in a few weeks. When it does we shall rent it and watch it together.

DIALOGUE WRITING PRACTICE #2

Michelle Eaton
Rickards High School / Tallahassee

John: We just came back from Washington, D.C.
David: Really? What did you see?
John: The Pentagon, White House, Lincoln Memorial, Arlington Cemetery, and the Holocaust Memorial Museum.
David: You saw the Holocaust Memorial Museum?
John: Yes. It was interesting and horrifying.
David: I always wanted to go there.
John: That's right. I forgot you were Jewish.
David: What did you see in the museum?
John: I remember one scary thing. You experienced someone walking through a death camp. I also remember something that wasn't at the museum. It's about Primo Levi, who survived Auschwitz. After writing, "the worst survived, the best all died," he felt guilty and committed suicide in 1987.
David: That's awful.
John: Didn't your family come over during World War II?
David: Yes. I wasn't born yet, but my grandparents told me about trying to get to America. They had tried for almost a year to get out of Germany, but America wouldn't let any Jews come. My grandparents had decided to come illegally when the American government created the War Refugee Board. This was made to help rescue thousands of Jews. My grandparents got in but had a hard time finding jobs. My grandpa would find a job in the paper that he could do well, but the ad would say "Chr" for Christian. He said that Americans were afraid we were going to take all the available jobs that the unemployed Americans needed.
John: I heard that some Jews couldn't even find a place to stay once they came.
David: Country clubs and even hotels would have signs on their doors that said "Restricted." My grandparents tried to go to the beach one day and were stopped by a sign that said "No Jews or dogs allowed."
John: My grandparents told me that the President's cousin, Laura Delano, urged not to give 20,000 Jewish kids a place to stay. She said "Twenty thousand children would all too soon grow into twenty thousand ugly adults."
David: That's cruel.
John: I know. It's also cruel the way people would paint "Jew" on store windows owned by Jewish people.
David: On TV I saw a show about a guy named Klein. He tried seven years to get his parents out of Germany. When he went back as a GI later, he found out that his parents had died at Auschwitz.
John: That's sad. To try so long to get your parents out of Germany before they die, only to go back and find that they had been killed.

FIVE FOCAL POINTS ON HOLOCAUST STUDY

By Donald J. Peet

Resource Teacher, Holocaust Memorial Museum and Education Center, Maderia Beach, Florida

NOTE: As a teacher at Seminole High School, Pinellas County, Mr. Peet wrote a study guide entitled ANNE FRANK: TEXT AND CONTEXT for teachers and students attending the exhibit " ANNE FRANK IN THE WORLD, 1929-1945" at the Holocaust Memorial Museum and Education Center. The following statement is reprinted, by permission, from that teacher's guide.

The most effective teaching about the Holocaust incorporates material and considers problems readily grouped under five basic headings:

I. *Anti-Semitism: Its Nature and Historical Roots*
II. *The Nazi Party's Rise To Power*
III. *"The Final Solution"*
IV. *The Unambiguous Roles of Perpetrators, Collaborators, Rescuers, Victims, and By-standers*
V. *The Aftermath of the Holocaust*

No matter whom one is addressing on the subject of the Holocaust and no matter how detailed the course of study, certain concepts and facts from each of these five areas should always be articulated, reviewed, or amplified. [N.B.: The numbers in the following paragraphs refer to these headings.]

This is not to suggest by any means that one should always present the history of the Holocaust in exactly the same way. One must nevertheless be careful not to omit or minimize any aspect of the historical process by which the Nazi "death machine" evolved and was deployed. Only by considering this process as it relates to [I] traditional racist beliefs and practices, [II] socio-economic realities, and [III] cold-blooded political action, can we help our students to formulate appropriate questions about the Holocaust. Similarly, if we ignore [IV] the responses of those who were in a position to intervene or [V] the ultimate fates of both war criminals and survivors, we will almost certainly leave big questions unanswered.

Obviously, to treat each one of these factors fully in any one lesson or unit would prove impossible. To place the Holocaust in perspective, however, one must find a way of addressing all five aspects. Consider the alternatives: [I] Nothing done to the Jews by Nazi Germany can be understood apart from a definition of anti-Semitism. [II] Without understanding something about the hateful Nazi demagogues whom ordinary citizens elected to power, the significance of the Holocaust for tomorrow's voters is certain to be lost. [III] Only by examining the documentary evidence for the Nazis' most heinous crimes and by attending to the testimony of survivors can the enormity of the Holocaust be impressed upon a generation of young people who are all but inured to violence. [IV] Without discussing the variously heroic and apathetic roles of by-standers during the Holocaust, few students will fully perceive the challenge of these events to their own ethics. [V] None of the ways in which the Holocaust has changed the world make sense if we stop short of such difficult questions as justice and future security against violence.

The more you read, the more obvious it will become that these five facets of the Holocaust are closely interrelated. What's more, as you continue to teach this subject, you will find increasingly effective ways of presenting it to your students.

Unfortunately, it is simply not enough for a teacher to have strong feelings or resolutions about these issues; he or she must also become familiar to some extent with the chronology and dynamics of the Holocaust. Are YOU perhaps one of those who needs more work in this particular area? Rest assured, you'll never be at a loss for helpful reference works or inspiring first-hand accounts. Initially, in fact, the sheer amount of material may overwhelm you. Don't be daunted. The very fact that so many articles, books and films have been produced about the Holocaust is a reflection of its importance. There is also a wealth of available realia for classroom use, and this too indicates the educational community's belief in the value of exploring the Holocaust.

Study the following "map" of objectives and use it both to organize and extend your background research. As you do, consider the map's internal logic and try to reproduce it in your lesson plans. Remember, moreover, as you set out to learn more about these historical events: it isn't always necessary (or advisable) to present the Holocaust to your students in all its complexity. Philosophers, theologians, psychologists, and social scientists are still grappling with its meaning for our century. Artists too continue to produce astonishingly original and powerful meditations on the experiences of victims and survivors. To begin with, it is enough for you to reach the level of awareness that you in turn expect of your own students. Your insights will no doubt deepen as you strive to express them with accuracy and sensitivity.

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TESTIMONY: A Lesson Idea

By Donald J. Peet

When American soldiers liberated Nazi Concentration Camps in 1945, they were stunned and outraged by what they saw. Here is a pair of reactions that were recorded at that time:

Our men cried. We were a combat unit. We'd been to Anzio, to southern France, Sicily,Salerno, the Battle of the Bulge, and we'd never, ever seen anything like this.

In the children's cell block, the bedding, the clothing, the floors besmeared with months of dysentery, I could put my fingers around their upper arms, their ankles, so little flesh. Two hundred and fifty children. Children of prisoners. Polish children. Czechoslovakian children. I can't remember what I did after I saw the children.

Barbara Helfgott-Hyett, a poet, was so deeply impressed by remarks like these, that she re-arranged many of them as poetry. The book that she created by this method is called *In Evidence*. Compare her versions--below--of the preceding comments to the impression that they made on you initially as prose (or everyday language).

Our men cried.
We were a combat unit.
We'd been to
Anzio, to
southern France,
Sicily, Salerno,
the Battle of
the Bulge, and
we'd never, ever
seen anything
like this.

In the children's cell block,
the bedding, the clothing,
the floors besmeared with
dysentery, I could
put my fingers around their
upper arms, their ankles,
so little flesh. Two hundred
and fifty children. Children
of prisoners. Polish children.
Czechoslovakian children. I
can't remember what I did
after I saw the children.

When you re-read these testimonies as poems, they seem to grow in their expressive power, don't they? The same shock and heartbreak are present in both versions, but the second format somehow brings out all those feelings much more forcefully. Maybe this is because of the way that Helfgott-Hyett decided to break up the sentences. Notice the words that she places for emphasis at the ends of certain lines. Notice also the way that she calls attention to certain phrases by giving them lines entirely to themselves. Notice, finally, how she controls our reading experience and makes us focus not only on the details of these reports but on the rhymes of the speech with which they were first made.

Before she began to edit these reactions, Barbara Helfgott-Hyett obviously recognized that they were every bit as intense as any poem. What she did by re-shaping them, therefore, was to reveal (and perhaps release) a little more of the emotional conviction that she felt within the lines. She not only responded in a creative way to writing that impressed her, but she literally analyzed it too. (Remember that, by definition, analysis requires us to break something up into its basic parts; when we analyze a passage from a book, we look at the nature and the function of every word or sentence in that passage.)

Follow Helfgott-Hyett's example by choosing a passage from the *Diary of Anne Frank* and shaping it into a poem. Choose a passage at least three sentences long, but no longer than five sentences altogether. Add no words of your own (except for an optional title which should be original). Do not abridge or paraphrase the passage you select. Decide in advance which words will matter the most in your poetic presentation of the text. Will you use these key words to start or end the lines in which they appear? Which phrases or clauses will benefit from standing alone? Which phrases or clauses will be better served by stretching them over two or more lines? Are there any repetitions or internal relationships of words that you can showcase by creating more than one stanza?

Be sure to save all your rough drafts for this assignment; that way you can better explain the decisions which you made as you studied and shaped your quotation. Don't forget to identify the exact page number of the book from which you took your passage, and practice reading it aloud so you can share it with your fellow-students.

A "MAP" OF TEACHING OBJECTIVES

— Continued from "Five Focal Points" on Page 6 —

(Note: Roman numerals I-V below correspond to the five topical divisions of the Holocaust which are discussed on page 6.)

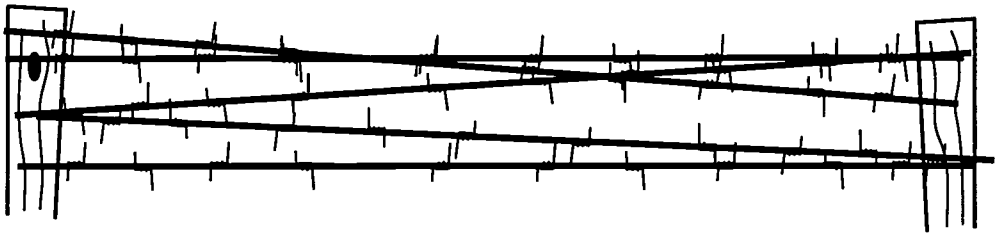
A. For younger students (or those who are just beginning their study of the Holocaust):	**B. For students who are ready to explore the Holocaust in somewhat greater detail:**	**C. For older students (or those who have learned enough about the Holocaust to equip them for "higher level" applications).**
I. Differentiate between religious (or traditional) anti-Semitism and the racial anti-Semitism which Nazism espoused.	I. Use a time-line of the Jews' experiences in Europe to draw conclusions about the nature and extent of anti-Semitic sentiment and action.	I. Research the Nazi Party's use of anti-Semitic hoaxes and stereotypes; evaluate the effect of such propaganda on citizens of the Third Reich.
II. Correctly define selected terms related to the rise of the Nazis (e.g., Fuhrer, S.S., Lebensraum, Kristallnacht).	II. Identify specific social and economic conditions in post World War I Germany which help to explain the rise of the Nazi Party.	II. Compare and contrast the rise of Communism in Russia and/or democratic socialism in the U.S. with the rise of Nazism in Germany.
III. State the purpose and list the methods of the Nazis' "Final Solution."	III. Explain how some targeted individuals managed to survive the Nazis' extermination process.	III. Analyze a moral or psychological issue such as resistance or despair among death camp inmates.
IV. Classify those individuals and groups who were involved in the Holocaust as perpetrators, victims, or by-standers.	IV. Refute either a Nazi rationalization for the Holocaust or a modern-day denial of the Final Solution's reality.	IV. Apply an ethical standard to a specific instance of apathy, collaboration, or intervention among the many witnesses to the Holocaust.
V. Describe the physical and psychological adjustments faced by survivors; describe the punishments of perpetrators.	V. Defend or critique a specific ruling in the Nuremberg Trials with data and views reflecting awareness of (a) what constitutes a war crime and (b) how responsibility for such crimes is determined.	V. Extrapolate from the testimony of the survivors evidence of emotions ranging from guilt over being alive to hope for a new Jewish homeland; compose or produce a subjective response to emotions like these.

Because there are no unified curricular guidelines for teaching about the Holocaust, it is important for all instructors to cover certain common content. Needless to say, the less time one has, the more important it is to stress the objectives in Area IV. With younger students as a rule, it is also advisable to emphasize the irrationality of discrimination (Area I). In order for 8th grade students, on the other hand, to more fully assess the physical and psychic toll of Anne Frank's deprivations and persecution (i.e., to go beyond the Diary to Auschwitz and Bergen-Belsen), Areas II and III must be emphasized.

Older students are perhaps best equipped (as independent researchers and critical thinkers) to explore the relevance of the Holocaust to contemporary issues. It is never ill-advised, however, to draw thoughtful comparisons with current events or other historical instances of genocide. Just be sure to avoid simplistic comparisons and be careful not to blunt the forcefulness of the material that you present by lumping it all together in unmanageable work units. Be advised, furthermore, that if one starts by making vague generalizations about assorted violations of human rights, it is often difficult later on to convey the uniqueness of the Holocaust.

A final note: These recommended emphases are based upon the assumption that 8th grade students throughout our state complete some unit of study on Anne Frank's life and/or related material. This, of course, can never be taken for granted. Even the youngest middle school students consequently need to be made aware of the propaganda used by the Nazis (Area II), the ruthlessness of their campaign against the Jews (Area III), and their prosecution after World War II (Area V). You are strongly urged to assess your students' general familiarity with the Holocaust--informal discussion is probably adequate--and to plan accordingly. If possible, consult an annotated bibliography to choose either videotapes or readings that suit the abilities (and sensibilities!) of your particular classes. Consider the advantages of co-ordinated planning with other teachers of either younger or older students. This topic, after all, is neither an exercise in horror nor a call for us to judge the Holocaust's participants; we teach it in order to better express the awesome potential of human conduct. Assuredly, with respect to THAT lesson, all teachers are firmly agreed.

HOLOCAUST EDUCATION PROGRAM
FLORIDA STATE UNIVERSITY



Volume One, Number Two / December, 1994

THE HOLOCAUST: Waving Goodbye

By Jill Rutter

Reprinted from REFUGEES, November, 1989, pp. 28-29. REFUGEES is published by the United Nations High Commissioner on Refugees, Geneva, Switzerland.

Fifty years ago, nearly 10,000 refugee children escaped from Germany, Austria and Czechoslovakia. They went to Britain by means of the *Kindertransporte* – the children's transport. It was a lifeline that saved them from death. But most were never to see their families again.

By 1938, 350,000 refugees had escaped from Nazi Germany. Most of them were Jewish; others were political opponents of Hitler. About 40,000 went to Britain, while similar numbers fled to France, the U.S. and Palestine. But exit visas became increasingly difficult to obtain.

By 1938 Austria was annexed, and the restrictions placed on Jews living in Nazi Germany became increasingly severe. Jews without German citizenship were deported. Among them was the family of a young man called Hirsch Grynszpan, who was living in Paris. Enraged at the way his family had been treated, he shot an official at the German embassy in Paris.

Hitler responded by organizing 24 hours of street violence directed at the Jews. Nazi stormtroopers destroyed synagogues, homes, schools and businesses. Ninety-one people were killed and thousands wounded. This was the *Kristallnacht* of November, 1938 – the night of broken glass.

The *Kristallnacht* shocked the world. Within ten days, the British government agreed to allow 10,000 unaccompanied refugee children to come to Britain. German and Austrian parents applied to British consulates for permission for their children to go to Britain. Seventy per cent of the child refugees were Jewish, the rest had Jewish relatives or were the children of opponents of the Nazis.

The first *Kindertransporte* came to Britain in December, 1938. In Germany, Austria and later Czechoslovakia, children waved goodbye to their parents. Most of them were never to see their mothers and fathers again.

From their home towns they traveled to the Netherlands, to board boats at Rotterdam or the Hook of Holland. On arrival in Britain, labels were placed around the children's necks, and they were taken to reception centers organized by the Refugee Children's Movement.

From these centers the children were sent to foster homes. Most of the foster parents were Jewish or practicing Christians. The Quaker community was particularly generous in its response.

At first there was an attempt to match children to foster homes. But in the last months before the war, pressure of numbers meant that there was virtually no screening of foster parents. Many children were fostered into families who gave them love and good education. Others were not so lucky and were sent to homes that used them as cheap labor, or showed them no warmth. Some children were not fostered at all, and spent the rest of their childhood in reception centers.

In the summer of 1989, two events were held in London to commemorate the *Kindertransporte*. Over 1,000 people gathered in the Royal Festival Hall for a concert; most present had either come on the *Kindertransporte* or had helped to settle the children. "It was a challenging task tracing everyone," says Bianca Gordon, one of the organiz-

ers, "advertisements were placed in newspapers in North America, Europe, Australia and Israel."

Memories of the *Kindertransporte* are still vivid. Most of the refugees still remember the Nazi terror, and the trauma of being wrenched from their parents. "Everyone was busy rushing to consulates, sewing outfits, and selling possessions," recalls one.

Unaccompanied refugee children are still arriving in Britain and other European countries. Like those who left Germany in the 1930s, they are sent by parents who fear for the future of their sons and daughters in countries afflicted by conflict and violence. It is sad to note that for some families, splitting is still the price that has to be paid for survival.

NOTE: *In 1994, over 20 million persons are international refugees in the world community of nations. Many millions more are also internal refugees, driven from their homes and displaced within their native lands.*

[Editors]

REFLECTION

Holocaust study offers learners an opportunity to reflect upon human relationships and shared values within communities. One overwhelmingly thoughtful query, posed in the midst of the 1994 Summer Holocaust Study Institute, was: "When the Nazis come to your neighborhood and call you out, who do you call upon to take and raise your children?"

Can you read this question without looking slowly around?

RESCUERS

Social education has in America always tried to develop more altruistic dispositions among learners. Pearl M. Oliner and Samuel P. Oliner provide insights on altruism linked to study of persons who rescued Jews in Nazi Europe. Their book is The Altruistic Personality: Rescuers of Jews in Nazi Europe (New York: Free Press, 1988). The Institute of Human Relations (American Jewish Committee, 165 E. 56 St., New York, NY 10022-2746) distributes a booklet entitled THE ROOTS OF ALTRUISM (1989) which offers a readable, concise summary of the Oliners' research. This is an important booklet (and book) for teachers using Holocaust study to create better understanding and behavior in contemporary society. As the Florida Legislature reminded us, Holocaust study is not just for knowing about our past; it is to help shape our behavior today and actions tomorrow.

The Case of Jacob Gans

Jacob Gans was commandant of the Vilna Ghetto police when the Nazis appointed him head of the *Judenrat* (Jewish Council). When friends of his non-Jewish wife offered him asylum he declined and chose to remain in the ghetto. However, he did send his wife away to save her life. When asked by the Germans to arrest 1,500 people for "resettlement," he told the police to round up the aged people.

He told an assembly of outraged people:

"It is true that Jews have sent their brethren to death. When the Germans asked us for our young and old, we gave them only the aged people....They are our sacrifice for the future....We can't afford to be sentimental. Let us save what can be saved."

From Justice in Jerusalem by Gideon Hausner (New York: Harper & Row, 1966).

HOLOCAUST EDUCATION PROGRAM

Volume One, Number Two / December, 1994

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A Presentation at Lincoln High School

The following paragraphs are the notes of Mr. Kurt Goldsmith when he addressed world history classes at Lincoln High School students in Tallahassee, Florida. Mr. Goldsmith was born on November 10, 1908, in Moers, Germany. He departed Nazi Germany on April 9, 1938.

You have been studying the Holocaust, starting with the year 1938, and now would like to learn more about the years preceding this most barbaric chapter in German history.

Let me begin by first giving you a short history of Jewish life in Germany. Jewish traders came, with the Roman legions, during the very first centuries of the modern era, to the land now known as Germany. Written documents from the 4th century prove Jews lived in certain parts of Germany, especially in the region of the Rhine river.

Their number increased greatly and many Jewish communities sprang up along the Rhine, from the 8th to the 11th centuries, only to see large parts of the Jewish population destroyed between the 11th and 15th centuries, victims of the Crusades and the Black Plague.

It was not until January 2, 1781, just about 200 years ago, that the first attempt at emancipation of Jews was made, when Emperor Joseph II of Austria, granted education of Jewish youths and free choice of professions.

These first steps were also adopted at Metz and at Cologne in the Rhineland, as well as in the state of Baden.

During the Napoleonic era, French troops spread the ideals of liberty, equality, and fraternity throughout the territories they occupied. About 1800 most states abolished the Jewish poll tax (*Leibzoll*), and in 1809 Baden became the first state to emancipate Jews. The edict of January 13 granted Jews equal rights with Christians, without demanding abandonment of their religion.

On December 28, 1811, Grand Duke Karl von Dalberg of Frankfort-au-Main announced that the article of the constitution guaranteeing civic equality was

"Holocaust: Lest We Forget?"

By Stanley L. Crawford

Since opinion polls have indicated that "a large body of Americans are unknowledgeable about the events in Europe between 1933 and 1945 regarding the extermination of the Jewish population," the educational community inherits the massive responsibility to "make people aware of the existence of a Holocaust" so that, hopefully, this type of mass destruction of human life will not happen again.

To that end, I have proposed an assembly program for high school students that would provide them with a general history of the Holocaust and, if possible, a personalized account of the Holocaust. Also, the students would be shown pictures from the era, with some of these graphically exhibiting the atrocities. Not only would these activities educate the students to the existence of a Holocaust, but, I believe, these activities would surely "engender conversation and discussion resulting in a writing assignment on the subject." Minimally, the student "would have been exposed to this unfortunate chapter in human history."

The benefits of such a project are innumerable. But certainly, student exposure to the insurmountable "evidence of the atrocities of the Holocaust" and a discussion of same might make them more tolerant and empathetic towards others. Surely, the goal of such a project would be to create a new spirit of toleration among us all.

The project has five objectives:

(a) student exposure to a general history of the Holocaust, (b) student exposure to personal experiences of a Holocaust survivor, (c) student exposure to Elie Wiesel's *Night* and "Stefania's Choice" from *Readers' Digest* (August, 1994), (d) student exposure to photographic evidence of the Holocaust, and (e) student discussion and expression of these activities via writing assignments.

Questionnaires and essays would form the basis for the evaluation of the project's effectiveness. May we indeed never forget the Holocaust. May it never happen again ... **Ever!**

henceforth to apply also to all Jews, and all restrictions were forthwith to be regarded as void. Not made public was that the Jews of Frankfort, for these rights, paid 1/2 million Gulden to the Grand Duke.

Thirty-three years of anti-Jewish reaction followed the defeat of Napoleon Bonaparte at Waterloo. All German states, with the exception of Prussia and Baden, nullified the emancipation of the Jews. But, even in Prussia, the reactionary movement triumphed between 1815 and 1830. This was an era of baptism of Jews.

Between 1812 and 1846, 3770 Prussian Jews, among them Heinrich Heine, Borne, and Gans as well as the father of Karl Marx, became Christians. Finally, on July 3, 1869, Emperor William I signed and Chancellor Otto von Bismarck countersigned a law abolishing all restrictions of rights on the ground of religion, giving full citizenship to Jews. This law, upon unification of Germany in 1871, was also adopted by all states including the southern ones which had only recently joined Germany.

Still, there always remained vestiges of anti-Semitism, a word which was first used in 1880. In the latter part of the 19th century anti-Semitism again reared its ugly head, reaching its barbaric peak during the Nazi period from 1933 to 1945.

I gave you this condensed history of the Jews in Germany only to make you aware that, with the exception of very short periods, life was never easy for German Jews.

I, myself, remember some instances of anti-Semitism from my early years. In the early 1920s, I was a student at the Kaiser Wilhelm Real Gymnasium, a school of higher education. A part of our education was one hour of religious instruction each week. Students of the Jewish faith were excused from class, but had to go to their synagogue for religious study. Every so often, on the way to and from the synagogue, we were taunted with the shouts of, "Jew, Jew!"

I remember also an instance when our athletic club entered a team in the relay race through Koblenz, my hometown. We won the trophy and had our picture taken. Years later, I was told that a member of the team complained at that time about me, the Jew, having had his hand on the trophy. Yet, we always got along fine while we played for nine years on the same soccer teams.

And then came the Nazi years.

January 30, 1933, Hitler was named Chancellor. New elections were held March 5, the day after the Reichstag (Parliament) fire, with the Nazis receiving 20 million out of 39 million votes cast, winning an absolute majority.

About two weeks later, the Parliament, now controlled by Hitler, passed an enabling act, the first of a series of laws that converted the Republic into a totalitarian state with Hitler as the all-powerful *Fuhrer*, or leader. All parties, except the N.S.D.A.P., were abolished. The anti-Semitic policies of the Nazis were put into effect. Jews, persons married to Jews, and those with partly Jewish blood were barred from every phase of German national and cultural life. Harassment and persecution started.

At that time, I was employed at a large Jewish-owned, department store. One morning, a few days after Hitler came to power, uniformed, armed stormtroopers marched in shouting, "Aryans don't buy from Jews!" and forced the customers to leave. Then they stood guard in front of the building, so nobody could enter.

This, by the way, took place all over Germany. Stormtroopers stood in front of all Jewish-owned enterprises, factories and stores, doctors' and lawyers' offices, etc.

A few days later I was called to the manager's office. The Gestapo, the dreaded secret police, had telephoned, ordering me to appear before them at 11 o'clock the following morning. Now, how I felt that morning is hard to describe. Those summoned or arrested by the Gestapo usually were never heard from again.

I walked in saying very quietly, "Good morning," to the greeting of, "Heil Hitler." A guard opened the door to the office of the head of the Gestapo, ushering me in. To my great surprise, the head of the Gestapo turned out to be the restaurant manager of the department store, a man with whom I had early breakfast quite often, when it was my turn to be at the store at 6:00 a.m. to let him in. Never did I suspect him of being a Nazi, especially such a high-ranking one.

He told me that I had been accused by a party member of telling lies about mistreatment of arrested persons. I had spoken about these things; only they were the truth and not lies. "Mr. Goldsmith," he continued, "there is no defense against any charges brought by a party member. Their word is law. I will let you go this time, but should you ever be brought before me again, I would not be able to help you any more. Now go home and keep your mouth shut." Let me assure you, I did not take a second chance.

At about the same time, a uniformed stormtrooper would follow me every evening for almost a week, on my way home from work. He would walk just one step behind me, never saying a word, just waiting for me to turn around, so he might find an excuse to assault me.

I also remember when, as usual, I went across the street for a coffee break, only to be welcomed by some acquaintances with greetings I could not quite understand. Then they showed me the morning edition of the Nazi newspaper and pointed to an article pertaining to me which said: "Just as it is impossible for a jackass to dance on ice, so it should be just as impossible for the Jew Goldsmith to cavort on an Aryan soccer field, etc.," in the same vein. This article was the

reason why, on the following day, I was told by the soccer club management that they could no longer let me play for them. Then I was fired from my job because I was Jewish.

It took me six months to find another job, only to lose that one also, since the owner sold out in order to leave Germany. Fortunately, I had already been offered a job as a salesman for a belt factory which I accepted. In that capacity I traveled all over Germany, except the Rhineland, Hesse and Bavaria, as well as Belgium, Czechoslovakia, and the Netherlands.

Now, another form of anti-Semitism confronted me. Most hotels had signs: "No Jews allowed," or similar ones. Stores, offices, and even pushcarts displayed signs reading, "No dogs, No Jews." In spite of all this, I always found a place to stay, even though it was not easy.

Let me give you one example of the difficulties I encountered. I went by train to Rostock, in northern Germany, arriving there after midnight and checked into a hotel. While I was in the process of unpacking, there was a knock on the door. It was the manager, accompanied by the desk clerk and a bellhop. He told me a mistake had been made, that the room was reserved for someone else, etc. In the elevator, on the way down, I said to them, "Why don't you come right out and tell me you don't let Jews stay at your hotel?" But I did not receive an answer. To top this off, when I called on my customer the next morning, the assistant section manager informed me that the buyer had a dental appointment and would be gone for the day. Half a year later, on my next trip, I met the buyer who told me that never in his whole life had he been to a dentist. I have shown and sold my goods on the back stairs of stores, just so nobody else could see the merchant buying from a Jew.

One afternoon I was having a cup of coffee in a restaurant in Breslau, now called Wroclaw in Poland, when quite a commotion broke out. A guest had been served with an empty coffee cup containing, as was done in many places, a note saying, "We don't serve Jews." Only this time a mistake had been made. The guest turned out to be a party member, who just happened to be dark-complexioned. Well, I enjoyed that little interlude.

In the meantime, the situation had worsened all over Germany. The homes of many of my friends' families were forcefully entered by Nazi stormtroopers, who vandalized these homes, breaking the furniture, cutting upholstery and bedding, doing as much damage as possible.

As I mentioned before, I also traveled to neighboring countries. Quite often I went to Belgium, where a brother of mine had emigrated, stopping on the way at the German bordertown of Aachen, visiting a sister of mine. Now, before being allowed to board a train going to another country, one had to go through passport control. I had done this many times before without any trouble. But today the Nazi inspector said to me, "The next time you come through here, I will confiscate your passport." And without a passport I would not have been able to go anywhere, anymore. Well, I found a way around it. Instead of taking the train from Aachen, I went the opposite way to the next station, a ride of only about 15 minutes. Then I took the next train from there to Belgium, avoiding that particular passport control.

One time I was on a train in northern Germany when in my compartment there was only one other person. The other person was the son of the Ullsteins who had owned the greatest publishing company in Germany at the time Hitler took over. He told me that one day two men came from the Party and said that they wanted to "buy" the publishing company. There was only to be one offer. They offered 100,000 Marks for a company worth millions. The elder Ullstein accepted in fear. Later that week, two men came to the Ullstein home and suggested that Mr. Ullstein contribute 100,000 Marks to the "workers' union," thus taking the sum received for the vast publishing company. The son was on his way out of Germany, heading for London.

Whenever friends of mine were leaving for America, I made it my business to meet them in Hamburg, the embarkation point, to see them off and wish them well. It was here where I saw parents bring their young children to the ocean liners, which would take them to safety overseas, while they themselves had to remain behind, not having the visa necessary for immigration to another country. The heartbreak this separation must have been for the parents, not knowing if they would ever see their children again, their tears running uncontrollably down their cheeks, was the most emotionally upsetting sight I have ever seen. All these occurrences took place between 45 and 50 years ago, yet I still cannot forget them and I don't think I ever will.

Some Say It Never Happened

"The things I saw beggar description...The visual evidence and verbal testimony of starvation, cruelty and bestiality were so overpowering...I made the visit deliberately in order to be in position to give first-hand evidence of these things if ever, in the future, there develops a tendency to charge the allegations to propaganda."

--Gen. Dwight D. Eisenhower on his visit to the Ohrduff concentration camp, April 12, 1945.

INTERROGATIVES:

Some Fundamental Queries on the Holocaust

Donald J. Peet is a teacher at Seminole Senior High School, Pinellas County, and a resource teacher at the Holocaust Memorial Museum and Education Center, Maderia Beach, Florida.

Note: *Mr. Peet originally wrote this lesson as a portion of the teacher's guide, ANNE FRANK: TEXT AND CONTEXT (pp. IIIi-iv), for educators using the traveling exhibit –"ANNE FRANK IN THE WORLD, 1929 to 1945." This exhibit appeared at the Holocaust Memorial Museum and Education Center, 5001 Duhume Road, Maderia Beach, FL 33708-2700. Phone: (813) 392-4678. Fax 393-0236.*

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Description: Using the six familiar interrogatives (Who, What, Where, When, Why, and How), students will identify and organize a set of information vital to their understanding of the Holocaust.
Materials: large flashcards or transparencies labeled with only the interrogative cue words; individual copies of the following twelve questions for students to use in a note taking session; sets of the answers reproduced on index cards or on separate slips of paper.
Procedure: Distribute copies of the questions. Briefly discuss the nature of inquiry and understanding. Use large flashcards or transparencies to focus the students' attention on the KIND of information demanded by each pair of questions. Next, distribute shuffled sets of answers – either to individuals or to small groups. (Consider this: older students might well locate these answers for themselves with little more than a time-line, an appropriately labeled map, a photocopied encyclopedia article, and references to the appropriate sections of their assigned text). Monitor the students as they post their answers to insure that they have matched the questions up with the relevant information. Help those who cannot readily match up the material to identify key words and and ideas. Use flashcards (or transparencies) a second time as you check the work. Be sure to review the information after a day or two.
Extension: Students may benefit from generating their own questions (about Anne Frank's life, for instance) using these same interrogative cue words. They can either answer the questions aloud in group review or use them as the format for individual reports.

WHO were the victims of the Holocaust?
WHO were the perpetrators of this crime against humanity?
WHAT is anti-Semitism?
WHAT was the Nazi party's belief about Jews?
WHERE in Europe did the Nazis harass and oppress Jewish people?
WHERE did the Nazis implement their "Final Solution?"
WHEN did the Holocaust begin?
WHEN did the Holocaust end?
WHY did individuals, institutions, and nations throughout the world respond as they did to the Holocaust?
WHY do we study the Holocaust?
HOW did the Nazi party come to power?
HOW can we effectively oppose the spread of hatred, lies and violence in our world?

HOLOCAUST PROJECT

By Patricia Banasiewicz

Learning about the Holocaust from a Language Arts perspective, students will read two books independently, discuss, role play novels and write essays. As students are reading individual novels independently, I will use class time for the following lessons, using from one to two days a week for silent reading.

OBJECTIVES

1. Discuss political, social and economic conditions in Europe during the 1930s.
2. Explore and list conditions that would be favorable for scapegoating, discrimination, prejudice, racism and the reasons for such behaviors.
3. Identify propaganda techniques in general, and then find examples of ones Hitler and his government used.
4. Define "hero." Discuss current heroes and identify "heroes" during the Holocaust.
5. Discuss the use and abuse of power. List the qualities of a charismatic leader. Look within our own setting to determine how power can corrupt.
6. Where does our obligation lie? Examine the reality of standing up for what is right. Define cowardice, courage and ethics.

Students will select two independent reading books from the following list:

This Way for the Gas, Ladies and Gentlemen by Tadeusz Borowski
Wartime Lies by Louis Begley
Number the Stars by Lois Lowry
Exodus by Leon Uris
The Diary of Anne Frank by Anne Frank
The Hiding Place by Corrie Ten Boom

(The following answers correspond to the sequence of the preceding questions. They should be transferred to index cards or reproduced on twelve separate slips of paper and given to students as complete sets of information but in no particular order. If you do not wish the students to copy the answers verbatim, provide them in advance with your own rubrics for note-taking.)

Nearly 6,000,000 Jews (one-third of the world's Jewish population) were murdered in the Holocaust. The number of non-Jewish civilians who were killed in World War II is approximately 5,000,000. The Nazis and their collaborators targeted the following non-Jewish groups for persecution and death: Serbs, Gypsies, Polish intellectuals, German opponents of Nazism, resistance fighters of occupied nations, homosexuals, Jehovah's Witnesses, habitual criminals, the handicapped, and the homeless.

The National Socialist Party of Germany (better known as the Nazis) planned, promoted, and carried out the Holocaust. Like most other fascist groups, the Nazis rejected democracy and advocated blind obedience to a dictator. The Nazis glorified violence in the name of nationalism.

Discriminatory feelings and actions toward Jewish people did not begin in the twentieth century. This hostile attitude, known as anti-Semitism, can be traced back as far as the 6th century B.C. when the nation of Judaea fell and the Jews were first dispersed among their neighbors in the ancient world. Because the Jews retained certain attributes of a nation (including strong ethnic traditions) yet lacked a homeland of their own, they were regarded by many groups as parasites and were excluded from full participation in social life. In the late 19th century, bogus racial theories not only claimed that the Jews were subhuman, but argued that concepts such as liberalism and democracy were dangerous Jewish inventions.

The Nazi party promoted the theory that the German people were members of the highest branch of a so-called Nordic/Aryan race. This imaginary race represented the physical and spiritual elite of humanity. According to the Nazis, non-Aryan races such as the Jews were not entitled to vote, work, shop, worship, or even co-exist with other Germans.

Jewish communities in each of the following countries were decimated by the Nazis: Austria, Belgium, Bulgaria, Czechoslovakia, Denmark, Estonia, Finland, France, Germany, Greece, Holland, Hungary, Italy, Latvia, Lithuania, Luxembourg, Norway, Poland, Romania, the Soviet Union, and Yugoslavia.

The Final Solution was carried out in concentration camps with special apparatus designed for mass murder. Six camps of this sort were built by the Nazis, and all six of them were located in Poland: Auschwitz-Birkenau, Blezec, Chelmno, Majdanek, Sobibor, and Treblinka.

Adolph Hitler became the Chancellor of Germany on January 30, 1933. This date is generally given as the beginning of the Holocaust. Hitler proceeded to manipulate Germany's mass media and replaced the German constitution with a series of emergency decrees which gave him all the powers of a dictator.

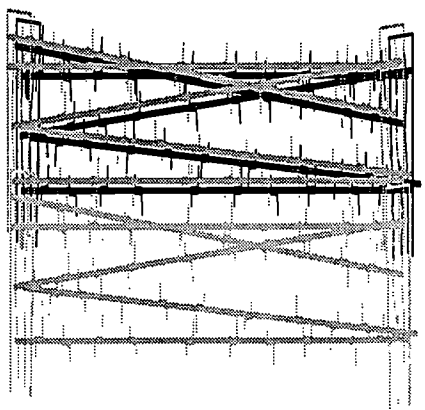
World War II officially came to an end in Europe on May 8, 1945 (V-E Day). This date is generally given as the conclusion of the Holocaust.

The response of by-standers to the Holocaust was not one of universal condemnation and intervention. To begin with, those Europeans who actively aided their Jewish neighbors and friends faced serious difficulties. Many individuals and institutions chose to cooperate with the Nazis. The worldwide response to the Holocaust was generally inadequate and largely indifferent. Few nations were committed to a massive rescue of Jewish refugees. Many individuals and groups denied the reality of what was happening to European Jews.

One important thing that we can learn from studying the Holocaust is how to better recognize and respond to the presence of hate groups in the world today. These groups have certain common denominators, including racist ideas and violent activities. They frequently believe in the existence of evil conspiracies that control mainstream public policy. They not only reject the pluralism of American society, but openly disregard its restraints. The Holocaust will always remind us of what can happen if ordinary citizens vote bigoted extremists into power.

The Nazi party was initially empowered by a majority of Germany's voting public. These German voters looked to the Nazis for solutions to the problems of unemployment and inflation. By using militaristic images such as uniforms and flags, Hitler was able to inspire a desperate nation with illusions of strength and growth. The murderous policies of the Nazis were defended by actively portraying the Jews as a threat to the economic recovery and political stability of Germany.

All hatred and interpersonal violence stems from individual choices. In matters of basic human rights, each one of us must choose to support, tolerate, or fight discrimination. It is within our power to decide that we will help the persecuted and courageously oppose the acts of anti-democratic movements.



Holocaust Lesson Ideas

By Susan and Peter Chaviano

First, teachers might introduce the Holocaust with Yitzhak Katzenelson's poem "Lost Childhoods." Explain that the lost children who were murdered were not only Jews, but Roma (Gypsies) and persons with disabilities as well. Then ask children to reflect upon the poem's meaning and engage them in making predictions about the Holocaust – extrapolating from the poem: "What was the Holocaust about?" "What was Nazi Germany like?" "As a child in Nazi Germany at that time, what would you be likely to see? To know? To feel?" Record these "predictions" and return to them when studying the Holocaust in-depth.

Second, teachers might ask students to picture the world of "Lost Childhoods" in their mind's eye, and discuss those images. The teacher should then use the poster for "Lost Childhoods" from the United States Holocaust Memorial Museum's poster set. Compare and contrast the poster images with the students' mind's eye images. Discuss the significance of these images, stressing the reality of "Lost Childhoods"...lives wasted in terror.

Third, the teacher should pass out copies of Mihail Sadoveanu's "The School" from *Evening Tales*. Use the following analytical model (a "story map") to examine "The School." What was the lesson? Which lessons might we draw today from this tale?

SETTING
Where and when did the story occur?
↓
CHARACTERS
Who are they – Is there a hero?
↓
PROBLEM/GOAL
What is the character's problem?
What did he/she need?
Why is he/she in trouble?
What does he/she need to do?

→ **EVENT 1**
These are sets of question that will get students from the

→ **EVENT 2**
problem/goal to its resolution. It will tie together major events

→ **EVENT 3**
of the story – why questions,what happened...what happened before and after...

RESOLUTIONS
↓
What lesson did he/she learn?

THE SECOND ANNUAL HOLOCAUST INSTITUTE

is tentatively planned for June 25th to July 1st, 1995, in Tallahassee at Florida State University. High school and middle school teachers of history and humanities are eligible to attend. For more information, contact Mrs. Karen L. Bickley,Center for Professional Development & Public Service, Florida State University, Tallahassee, FL 32306-2027. Phone: 904-644-1882 or FAX 904-644-2589.

Florida State University
HOLOCAUST STUDIES FOR SECONDARY SCHOOL TEACHERS
June 25-July 1, 1995

❑ I am interested in more information about the Holocaust Studies Summer Institute.

❑ Please send information to the following person(s):

Your Name_____

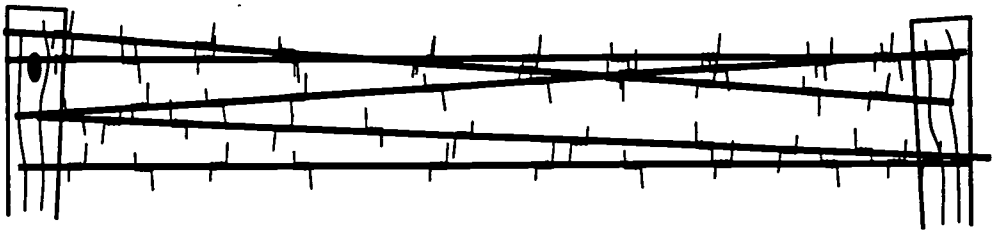
Address_____

_____

Daytime Phone_____Date_____

MAIL TO: Karen L. Bickley, Continuing Education Coordinator, Center for Professional Development & Public Service, Florida State University, Tallahassee, FL 32306-2027; FAX (904) 644-2589.

HOLOCAUST EDUCATION PROGRAM
FLORIDA STATE UNIVERSITY



Volume One, Number Three / April, 1995

"THE HOLOCAUST MUSEUM REMINDS US TO GUARD AGAINST INTOLERANCE, HATRED"

Steve Uhlfelder, *Tallahassee Democrat*, May 10, 1993

When invited to attend the opening of the Holocaust Museum last week, I did not hesitate to accept. I wanted to be there with the many survivors, some of whom may have been with my relatives. I wanted to go to pay tribute and to remember. I wanted to talk with and listen to the survivors. I wanted to learn a little more about their tragic history. I wanted to know why 6 million Jews were killed, and why so many people already have forgotten.

When I was growing up in West Palm Beach, I often wondered why I had so few relatives outside my immediate family, while others had grandparents and many cousins. When I was ten years old, my father told us about his youth in Germany and the persecution he fled in the mid-1930s. His parents were taken from their home in Erlangen, Germany, and were imprisoned in Theresienstadt, Czechoslovakia. They died there in 1944. My father's sister, her husband and their two young boys, ages 3 and 6, were taken from their home in Nuremberg and imprisoned.

My aunt survived but her husband did not. She later met and married a wonderful man, who was a survivor from a Russian concentration camp. Her children – my cousins, Sam and Peter Stern – spent four formative childhood years in concentration camps. They have given the legacy of memory to their families and to mine. While other kids their age were playing and going to school, my cousins and their parents were moved from one death camp to another and observed the horrors of German cruelty in three different camps – Riga, Ravensbruck and Bergen-Belsen. At the age when other young children are learning to read and write and ride bicycles, Sam and Peter were learning to survive.

After leaving Germany, my cousin Peter was very sick. For six months, he lived with us in my room – while he recovered and his family settled in New York. On virtually any day, I think about what my father and his family endured at the hands of Hitler and the Nazis. I particularly think about Sam and Peter's childhood, and how they have had to live with this nightmare.

The museum is home to lasting lessons about heroism and courage, including stories of the Jews who led the Warsaw Ghetto uprising and the thousands of Gentiles who risked their lives to protect their neighbors. You cannot go through the museum without thinking about these lessons of history.

During the dedication ceremony, I sat next to an elderly lady from New York who had been in the same camps and ghettos as my grandparents, aunt, uncle, and two cousins. While she was reluctant to talk about her experience, the expressions on her face revealed the horror of her ordeal better than any words. While listening to her and thinking about the lessons of the museum, I felt closer to my relatives than ever before. I spoke of my discovery several years ago of the location and date of my grandparents' death. My grandmother died in Theresienstadt on October 16, 1944. My daughter, Ali, was born on the same day, exactly 30 years later. I believe that my grandparents live on through their grandchildren and great-grandchildren. All have been taught the lessons of the Holocaust.

The Holocaust Museum keeps alive the memory of an era of madness that even today reminds us to guard against intolerance and hatred, and to remember always the devastation caused by unchecked evil. In a brief twelve years, a mad tyrant

was able to destroy two-thirds of European Jewry. He did not do this alone. He did it with the help of his troops, his political supporters and, most importantly, the German and other European citizens who just sat by silently and let millions of mothers and fathers and their children be separated, imprisoned, and killed.

We must forever remember not to be silent when others are being persecuted. We must remember the lessons of history.

As Elie Wiesel said in his eloquent speech at the museum dedication, "To forget would mean to kill the victims a second time."

Reprinted by permission from the Tallahassee Democrat.

The cover of *The White Power Movement: America's Racist Hate Groups* ($14.50) shows a callused fist thrust in the air, knuckles and forearm tattooed with swastikas. But as the author makes clear, an equal or greater threat to America's minorities comes from more "sanitized" groups like those that supported David Duke's nomination for the governership of Louisiana in 1991. The history of the KKK and the emergence of splinter groups such as the White Aryan Resistance and the Identity Church are deftly discussed in this short book; so, too, is the work of anti-prejudice and civil rights organizations such as the Anti-Defamation League of B'nai B'rith, the NAACP and the Southern Poverty Law Center. (Grades 7 & up)

From:
The Millbrook Press
2 Old New Milford Road
Brookfield, CT 06804
(800) 462-4703

HOLOCAUST AND JEWISH RESISTANCE SUMMER FELLOWSHIP PROGRAM

This is a three-week intensive program in Israel with a stop-over in Poland, designed to help American public secondary school teachers teach about the Holocaust and Jewish Resistance. Based in Israel at Yad Vashem in Jerusalem and the Ghetto Fighters House of Kibbutz of Lohamei Hageta'ot near Nahariya, the program is sponsored by the Educator's Chapter of the Jewish Labor Committee, the American Gathering of Jewish Holocaust Survivors, and the American Federation of Teachers.

With over 420 "alumni," the ten-year-old program is now accepting requests for applications for the 1995 Summer Program. Cost to participants this year is $1,850, less than half the total cost – with scholarships coming from the American Gathering.

For more details, as well as an application, please write to:
HOLOCAUST AND JEWISH RESISTANCE
SUMMER FELLOWSHIP PROGRAM
C/O Jewish Labor Committee
25 East 21st Street
New York, NY 10010

RESISTANCE

The American Jewish Committee of the Institute of Human Relations, located at 165 East 56th Street, New York, NY 10022, publishes a booklet on an important topic in Holocaust studies Resistance. The booklet is entitled *THEY CHOSE LIFE: Jewish Resistance in the Holocaust* (1973) by Yehuda Bauer. It is an old, but useful teaching resource.

DEMOCRACY

Teachers share their democratic classroom experiences in the pages of *Democracy & Education.* The quarterly magazine ($20/annual subscription) regularly includes resource reviews, information on events and conferences, and a mail-order book listing. Back issues of the magazine, also for sale, include "Democratic Classrooms-Democratic Lives," "Diversity and Democracy" and "Building a Community of Learners."

For more information, contact:
Institute for Democracy in Education
College of Education
Ohio University
313 McCracken Hall
Athens, OH 45701-2979
(614) 593-4531

HOLOCAUST EDUCATION PROGRAM

Volume One, Number Three /April, 1995

Co-Editors R.F. Allen & K.L. Bickley

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Reflections While Planning for Holocaust Study

George W. Cotto
Deerlake Middle School, Tallahassee

Holocaust study should be linked to the present. I will illustrate how current events around the world have similarities to that of the Holocaust and also that the Holocaust is not just a "Jewish thing" but a human issue. I will show that genocide still occurs. For example, in 1971 the Pakistani government killed between 1 million to 3 million Bengalis in East Pakistan (Bangladesh); between 1975 to 1979, 1 million to 3 million Cambodians were killed by Pol Pot's Khmer Rouge government.

By using the video *Daniel's Story*, we will see the "faces," the families, grandparents, parents, and children behind the statistics. This 14-minute video documents the events of the Holocaust from the perspective of a Jewish child growing up in Nazi Germany. Afterwards, the students will discuss those images which made the strongest impression on them. Then we shall reflect upon these questions: What is your response to what you saw and heard? Which pictures or statements stand out for you? What images or words do you have questions about or would you like to learn more about?

We will then consider "what is fair and unfair?" and draw distinctions between guilt and responsibility. From there, we will talk about prejudice, discrimination, civil rights, persecution and genocide. We will look at some difficult issues: the genocide taking place right now in Bosnia-Herzogovenia (Yugoslavia), how the world could not (and still has a hard time) believing the mass "cleansing" of its people, and how the response from the United Nations and the U.S. was and is still very indecisive and noncommittal in stopping the atrocities. I will talk about the difficulties of building a national consensus on a policy or a response – for example, implementing an embargo and/or sending troops. I will stress that this is all happening right now as we speak in this class.

Then I will turn to mankind on planet earth and talk about the choices we make based on our morals and values and how these choices affect our everyday lives in the home, school, community, and country. I will ask the students if they would be willing to join the army and face death while protecting the Rwandans or the Serbs.

Life Unworthy of Life.

A coherent unit of study about the Nazi Holocaust for infusion of high school world history and other social studies courses.

The Life Unworthy of Life curriculum is chronologically organized to fit world history courses. Lessons move from the aftermath of World War I, through the rise of Hitler and the Nazi Party, to the "Final Solution." The unit culminates with lessons about the consequences and implications of the Holocaust. The instructional approach is designed to stimulate active student participation in analysis of historical events and discussion of ethical issues pertaining to those events. Learning activities include viewing of videotaped survivor testimony, participation in authentic simulations, analysis of primary documents, discussion of ethical issues, and traditional outlining of short historical lectures. The instructor's manual provides teachers with lesson objectives, defines new terms, lists readings from the student text, and recommends a sequence of teaching steps including thought-provoking questions and answers and homework assignments.

The program is a self-contained instructional unit comprised of a student textbook, instructor's manual, and five-part video of testimony by victims who survived the Holocaust. As part of their world history courses, teachers may incorporate all 18 lessons of the program or choose a shortened 11-or 5-lesson option.

Students participating in the program are significantly better able to express, in writing, consequences of indifference toward the mistreatment of others; demonstrate reduced prejudice toward minority groups; and show greater gains in historical knowledge of the Holocaust than comparison groups. Teachers using the curriculum are significantly more inclined and able to teach the topic of the Holocaust in depth than teachers in comparison groups.

Contact Peter Nagourney, Center for the Study of the Child, 914 Lincoln Ave., Ann Arbor, MI 48104-3525.
Phone: (313) 761-6440; FAX (313) 761-5629.
or
Judy Bishop, National Diffusion Network, Florida Department of Education, Room 514, Florida Education Center, Tallahassee, FL 32399-0400.
Phone:(904) 487-1078; SUNCOM: 277-1078

For experience should have taught him that few are the good, and few the evil, and that the great majority of men are in the interval between them.
–Plato, Phaedo

I will illustrate choices nations made during the Holocaust. For example, why did France choose to be very helpful in persecuting their Jews, while Denmark saved most of theirs? To further illustrate the choices we as individuals make, I will have the class read *Helga's Dilemma.* Helga, a German girl, is put into a situation where she has to make a decision; whether or not to hide her friend Rachel from the Nazis, thus putting herself and her family at risk. I will pose such questions as;

- Should Helga hide Rachel?
- Suppose Helga had only met Rachel once and did not know her well. What should she do in that case?
- Suppose Helga knew that she and her family would be punished severely, if she were caught hiding Rachel. What should she do in this case?

At this point in the discussion I would ask the students additional questions. Is a person ever justified to hide someone who is fleeing from the "authorities?" What is the most important thing that one friend owes to another. Why? Also, I will illustrate the concept of choices that individuals and a country make, and how those choices can make a difference. In *Lisa's War*, the Nazis have invaded Denmark, but Lisa and her family refuse to perish without a fight. Her father, a doctor, makes "a choice" and treats wounded resistance fighters in secret and her older brother Stefan enlists in the anti-Nazi movement himself. Then Lisa joins the resistance. *Lisa's War* is a great book showing the moral choices that one girl made, and that Danes made to save over 6,000 Jews.

I will also teach that any country regardless of race, color, socio-economic status or educational level, has the potential to repeat the atrocities of the Holocaust if they do not remember the past and learn from it. For example, Germany was and still is one of the best educated countries in the world. What does this mean? That education alone is not enough to deter atrocities like the Holocaust from happening again. People must learn to appreciate other cultures, not just be aware of them. The idea of students learning to appreciate other cultures needs to transcend all of the Social Studies, not just the Holocaust unit.

Writing About Heroism During the Holocaust

Times of heroism are generally times of terror.
--Ralph Waldo Emerson

As their study of the Holocaust progresses, students might be engaged in writing on heroism. Some useful essay topics are:

Theme 1: What is a hero? What qualities make a person a hero? Use examples from your study of the Holocaust.

Theme 2: What is life like for someone who is a hero? Is life easy or more difficult for heroes? Use examples from your study of the Holocaust.

The students might reflect upon the following ideas before writing the drafts of their essays:

- **Plan how you are going to organize your ideas (for example, outline, classify, cluster).**
- **Make pictures or images in your head.**
- **Work with others to get ideas (for example, brainstorm, discuss).**
- **Think about the person or people who will be reading your work.**
- **Think about what you intend to accomplish by writing this piece (for example, to inform, to persuade, to entertain, to clarify ideas for yourself or others).**

Finally, A Jackdaw on the Holocaust!

Golden Owl Publishing Company has announced the publication of a Jackdaw "kit" (a folder of original documents and a study guide) on the Holocaust. Order portfolio M-G81 with study guide $35.00, without study guide $27.95. Jackdaw Publications, P.O. Box 503, Amawalk, NY 10501-0503 914/962-6911.

PBS SERIES
"WITNESS TO THE HOLOCAUST"

PBS Adult Learning announced a new, 8-program series, entitled WITNESS TO THE HOLOCAUST. Each is 30 minutes long. The programs trace the lives of four survivors – two from Poland, one from Germany, and a fourth from Hungary. Contact PBS ALSS, 1320 Braddock Place, Alexandria, Virginia 22314-1698 FAX 703/739-8495

Florida Teachers Pen Holocaust Study Book

In its December 16, 1994, issue, *The Miami Herald* carried a wonderful story of two Dade County teachers who wrote *Memories in the Night: A Study of the Holocaust.* Anita Meyer Meinbach and Miriam Klein Kassenoff in 148 pages offer teachers resources, insights, and a motivating narrative for instruction about the Holocaust in its many dimensions. From lurid historical evidence and the general terror of the times under the Nazis comes an overriding message of hope. The volume lists for $17.95 and is published by Frank Schaffer Publications, Torrance, California.

THE DEVELOPMENT OF A HOLOCAUST LEARNING CART

by Martin A. Goetz, Teacher
Cape Coral High School

This will be a rolling cart to be set up to contain materials about the Holocaust. This cart will be stored in the Media Center so that every teacher who wishes to use the material may do so and have on hand an easy reference of materials and lessons available to them. This cart will enable a teacher – English or Social Studies – to be able to determine for themselves the teaching-learning presentation for his or her specific classes.

This cart will contain the following materials:

1. A large box of old shoes, all sizes, all types. Allow these shoes to sit out in the rain and sun to bleach and to present a weathered look. Obtainable at any Lost and Found in schools.

2. A large box of assorted eye glasses and frames. Easily obtainable from any Lions Club in Florida.

3. A large box of human hair, bagged in large plastic bags. Use of variety of colors. This is obtainable by going to a cosmetology shop and asking the hairdresser to save all the hair in bags for a week.

4. A variety of readings:

   "Lost Childhoods," a poem (available from the Holocaust Museum); *South Carolina Voices: Lessons from the Holocaust* (available from the South Carolina Department of Education); and *The Holocaust: Can It Happen To Me?* (available from the Florida Department of Education)

5. Posters: Holocaust Series Available from:
   The Holocaust Memorial Museum
   100 Raoul Wallenberg Place, SW
   Washington, D.C. 20024-2150

6. Overlays or Overheads: Various poems and statements each to be used as a starting point for a lesson.

7. Video-tapes, such as:

   The Wave,
   Escape from Sobibor,
   Never Forget,
   Schindler's List,
   Genocide 1941-1945 (World at War Series)
   Night and Fog,
   Raoul Wallenberg: Between the Lines,
   Murderers Among Us: The Simon Wiesenthal Story,
   The Last Sea,
   Skokie (made for TV),
   If You Cried You Died,
   Chosen To Live,
   Holocaust,
   The Double Crossing and,
   Voyage of the St. Louis.

8. Reference works, plays, poetry, art books and history books.

These materials can be used in a display or as a starting off point to raise the students' awareness as to "What does it all mean?" or to write a story about each item on display.

TOKYO (AP – Jewish groups are protesting an article in a Japanese magazine that contends the Holocaust was "propaganda" and Nazi gas chambers never existed. The article, entitled "There Were No Nazi Gas Chambers," appeared in *Marco Polo*, a 200,000 circulation monthly news and commentary magazine published by a major publishing house, Bungei Shunju Ltd. Abraham Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Center, protested the article in a letter to Takakazu Kuriyama, Japan's ambassador to Washington, Foreign Ministry spokesman Terusuke Terada said Tuesday. The Israeli Embassy in Tokyo protested to the magazine, said its editor, Kazuyoshi Hanada. In the article, author Masanori Nishioka wrote that "the story of gas chambers was propaganda, one of the psychological strategies used in wartime " by the Allied forces. "The Holocaust is nothing but a story which has become 'history' after the war without being given investigation," Nishioka wrote. Hanada defended his decision to print the article, saying Nishioka found evidence that standard theories about the gassing of Jews were wrong. "It's not good for everything about a certain subject to be taboo," he said. "Maybe Israelis and Japanese have different ways of thinking about that." He said the article did not deny that Jews were slain but merely challenged how quickly the gas chambers killed large numbers of people. Japanese knowledge of Jews is often ridden with stereotypes. Books claiming to detail Jewish conspiracies to control the world are common fare in Japan and draw ire from Jewish groups. Last year, a book praising Adolph Hitler's election strategies was withdrawn after provoking outrage from Jewish groups.
Dan Leeson, Los Altos, CA
(leeson@admin.fhda.edu)

The Roots of Evil: The Psychological and Cultural Origins of Genocide and Other Forms of Group Violence

By Ervin Staub. Cambridge., U.K.: Cambridge University Press, 1989

Breaking with many scholarly conventions, Ervin Staub examines the origins of the Nazi Holocaust, in particular, and genocide, in general, from both psychological and cultural perspectives. This approach allows readers to appreciate the origin and evolution of violent collective behavior.

Staub examines four case studies of group violence. Using these cases, Staub develops a theoretical framework emphasizing the importance of cultural characteristics, mass feelings of betrayal, and the experience of perceived hardships which contribute to social disorganization. These conditions are considered to be the starting points of genocide or mass killing. Unlike many other scholarly treatises, Staub views self-interest as only one of many factors which lead a society to turn against a subgroup within it.

For the Nazi Holocaust, Staub's analysis discerns three themes which can be found in the development of violent collective behavior. The first is deprivation. Feelings of resentment and deprivation, in post-World War I Germany, ripened the ground for the growth of an ideology which was conducive to what Martin Luther King, Jr., would characterize as the "drum-major instinct"–the holding of one's collective self-concept or race, in this case the "Aryan race," as superior to others.

The second theme is the use of racist ideology for resource mobilization. Unlike many others writing on the topic of the Holocaust– who, for example, have dealt strictly with the psychological instability of Hitler as a source of the Holocaust Staub suggests that the Nazis, at various stages in the development of the social movement, used the media, public sympathy, political influence and "German superiority" to promote an ideology which served to attract and to unite a broad-based loyal following.

The final theme which is conducive to violent collective behavior is rising expectations as a source of social mobilization. The German people wanted something more out of life than feelings of inferiority. Enter Hitler, a charismatic figure who capitalized on the discontent of the German people and provided them with an assurance of personal well-being and a renewed feeling of national pride. German economic chaos, emotional despair and political instability made devaluation of Jews (scapegoating) vital to the maintenance of cultural self-concept, the redevelopment of individual self-esteem, and acceptance of new national goals. This search for collective self-concept would ultimately lead to the submission of the individual to the collectivity in the name of Germanness a *Volksgeist* (spirit of the people) that could not be abstracted and defined but represented the individuality of the nation.

Staub's work has implications for the teacher interested in integrating this broader conceptual knowledge into the curriculum. There are at least two ways Staub's concepts can be used to provide students with more than a surface understanding of the complexities which surrounded and led to the Nazi Holocaust. To transfer knowledge of the Holocaust to other forms of genocide in a manner that enables students to understand today's ethnic cleansing in Bosnia and the Ukraine requires an understanding of the cultural and psychological analytical concepts which contribute to acts of superiority and dominance.

A second use of Staub's analytical concepts, comes through the use of the Holocaust as a case study in world history or social issues courses. Teachers can use the Holocaust with two or three other case studies, which is what Staub does in addressing commonalities and differences in each of the cases presented in this work. Meaningful presentation of the Holocaust as a case study is a challenge and requires that the educator have a working knowledge of mass behavior to use in organizing material.

The Roots of Evil will serve as an excellent foundation for the design of insightful lessons on the Holocaust and Genocide. Each reader will exit this book with an appreciation of the plight of those who were the victims of destructive ideologies, and how these acts of genocide constitute much more than an "evil" serving individual self-interest. These collective acts of injustice serve to illuminate the development of ideologies which may originate in response to perceived injustice and cruelty.

Tony W. Brown is an experienced teacher of social studies from North Carolina who is currently a doctoral student at Florida State University.

"Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of morality, tied in a single garment of destiny. What affects one directly, affects all indirectly."
Martin Luther King, Jr.

"The world is too dangerous to live in - not because of the people who do evil, but because of the people who stand by and let them."
Albert Einstein

FACING HISTORY AND OURSELVES: HOLOCAUSTAND HUMAN BEHAVIOUR

A unit using the history of 20th-century genocide to teach about the meaning of human dignity, morality, law, citizenship, and behaviour for students in grades 8-11.

"FACING HISTORY AND OURSELVES: HOLOCAUST AND HUMAN BEHAVIOUR" programs engage adolescent students of diverse backgrounds in an examination of racism, prejudice, and anti-Semitism. Within an interdisciplinary framework drawing upon adolescent development theory, the program encourages students to make the essential connection between history and the moral choices they confront in their own lives as citizens in a democracy.

The resource book, *Facing History and Ourselves,* examines issues of individual and group behaviour and studies clear examples of abuse of power and human rights. It traces the roots of prejudice and discrimination in our own lives and in history, and provides positive examples from American history of those who have made a difference. The historical case study of Nazi policy, philosophy, and the ultimate failure of democracy which led to the Holocaust illuminate the universal themes of racism, hatred, and the responsibilities of citizenship. Lessons explore the wide range of responses of individuals and institutions who became the victims, the victimizers, or the bystanders in the history of the Holocaust. Students learn to connect real events in history with choices confronting our society today.

The program is specifically designed for adolescents in middle schools and junior and senior high schools. Its approach and methodology are broadly applicable to violence prevention, multicultural education, and critical thinking.

Students who participated in *Facing History and Ourselves* units demonstrated: (1) greater knowledge of historical concepts than those not enrolled in the unit; and (2) increased complexity of interpersonal understanding compared with students enrolled in traditional Modern World History courses.

Contact Marc Skvirsky, Alan Stoskopf, or Margot Stern Strom, Facing History and Ourselves National Foundation, 16 Hurd Road, Brookline, MA 02146. (617) 232-1595 or Judy Bishop, National Diffusion Network, Florida Department of Education, Room 514, Florida Education Center, Tallahassee, FL 32399-0400 (904) 487-1078 SUNCOM 277-1078.

Editor's Note: FACING HISTORY AND OURSELVES is the curriculum recently made more famous when the House Speaker Newt Gingrich fired the newly appointed Historian of the House, Dr. Christina Jeffery, formerly an associate Professor of History at Kennesaw State College, Marietta, Georgia. In 1988 Dr. Jeffery was asked to write her evaluation of a proposal requesting funding by the National Endowment for the Humanities. Dr. Jeffery was an Assistant Professor of History at Troy State University in Troy, Alabama (see the New York Times, January 10, 1995)

MARTIN COUNTY (FL) TEACHER IN-SERVICE TRAINING

Two graduates of last summer's Holocaust Study Institute, Bertha McManus and Dennis Dawson, worked with colleagues to conduct a very successful teacher program on January 17, 1995. As you can see below, they skillfully interwove historical information, exemplary teaching strategies, and the moving, personal stories of Holocaust survivors! Ruth Shevlin's father wrote a book, entitled *Prisoner 83571*, about his Holocaust experience. In Martin County, January 17th was a day of remembrance and a day for extending the meaning of the Holocaust from the Nazi era to our own thoughts and behaviours. For more information, contact Ms. Bertha McManus, 3716 SW Brassie Way, Palm City, FL 34990.

Program

8:00 - 8:15
Introductory Remarks: Rationale and Definitions
Bertha McManus, Social Studies Teacher
Martin County High School

8:15 - 8:55
Evolution of Anti-Semitism in Germany;
Destruction of the Jews in Europe
Bertha McManus

9:00 - 9:55
Demonstration of a Lesson
Victoria Carr, English Teacher
Port St. Lucie High School

10:00 - 10:55
Experiences of the Holocaust
Ruth Shevlin, Daughter of Holocaust Survivors

11:00 - 12:00
Lunch

12:10 - 12:45
Personal Experiences in France
George Miliband, Holocaust Survivor

12:50 - 1:10
Palm Beach Post Curriculum
Radie Roe, Educational Services
Palm Beach Post

1:15 - 2:00 Holocaust in Eastern Europe
Dennis Dawson, Social Studies Teacher
Ft. Pierce Central High School

2:10 - 3:00
Personal Experiences in Auschwitz
Alex Moskovic, Holocaust Survivor

The Holocaust History in Paperback

Little, Brown & Co. has published *The World Must Know*, an indexed, 240-page book of the "history of the Holocaust as told in the United States Holocaust Memorial Museum." Bookstores should have it in paperback for $19.95, and it is available at the museum. This is a scholarly and readable book – much more than a mere guide to exhibits. It is both an illustrated pre-tour primer and, if you're not going to be in Washington soon, the best and most comprehensive substitute for a museum visit. It is by Michael Berenbaum, a Georgetown University (D.C.) theology professor who is the museum's project director. [from The Washington *Spectator*, August 1, 1993, p.2.]

THE SECOND ANNUAL HOLOCAUST INSTITUTE

is planned for June 25th to July 1st, 1995, in Tallahassee at Florida State University. High school and middle school teachers of history and humanities are eligible to attend. For more information, contact Mrs. Karen L. Bickley, Center for Professional Development & Public Service, Florida State University, Tallahassee, FL 32306-2027. Phone: 904-644-1882 or FAX 904-644-2589.

Florida State University
HOLOCAUST STUDIES FOR SECONDARY SCHOOL TEACHERS
June 25-July 1, 1995

- ☐ I am interested in more information about the Holocaust Studies Summer Institute.
- ☐ Please send information to the following person(s):

Your Name_____
Address_____
_____
Daytime Phone_____ Date_____

MAIL TO: Karen L. Bickley, Continuing Education Coordinator, Center for Professional Development & Public Service, Florida State University, Tallahassee, FL 32306-2027; FAX (904) 644-2589.

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Title: HOLOCAUST EDUCATION PROGRAM NEWSLETTER, VOLUME ONE, nos. 1,2,and 3 (the entire volume)

Author(s): ~~Rodney F. Allen~~ and Karen L. Bickley, editors.

Corporate Source (if appropriate): Florida State University, Tallahassee, FL Publication Date: 1994-1995

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